ZIONS HERALD

Jan 49
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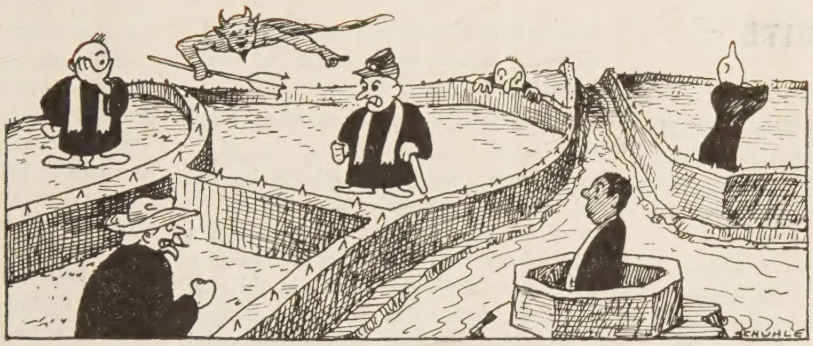
Electing Bishops

Ezra the Scribe



1. And the time drew near when the Methodists according to their ancient custom should meet to elect the Bishops they needed.

2. And there was great expectancy throughout the land. Many were listening but few will be called.

3. Then came some brethren unto Ezra the Scribe asking concerning the qualifications for this high office.

4. Ezra then opened the ancient Word and read unto them from the book of Judges.

5. "The trees went forth on a time to anoint a king over them and they said to the olive tree, reign thou over us.

6. But the olive tree said unto them, should I leave my fatness wherewith by me they honor God and man and go to wave to and fro over the trees?

7. And the trees said unto the fig tree, Come thou and reign over us.

8. But the fig tree said unto them, Should I leave my sweetness and my good fruit and go and wave to and fro over the trees?

9. And the trees said unto the vine, Come thou and reign over us.

10. And the vine said unto them, Should I leave my new wine which cheereth God and man and go to wave to and fro over the trees?

11. And said all the trees unto the bramble, Come thou and reign over us.

12. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble and devour the cedars of Lebanon."

13. Behold the Psalmist said: A man shall be like a tree, therefore ye voting members, if you are not a good judge of trees you had better take a course in human forestry before you vote.

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New York

MARCH 3, 1948

FROM COVER TO COVER

HIS CLASSROOM IS THE WORLD, says Bernard Ikeler of New Hope, Penna., of the Rev. Frank C. Laubach, the American missionary whose "Each One Teach One" method enables illiterates to read in a matter of weeks.

The Rev. Dr. F. W. Mueller, executive director of the Gulfside Assembly Advance Movement, asks for A GIFT FOR GULFSIDE.

AN INTERVIEW WITH T. S. ELIOT, by the Rev. David Wesley Soper of Beliot College, Beloit, Wisconsin.

Bishop Frederick D. Leete, of Indianapolis, Ind., retired bishop of The Methodist Church, states WHAT THE GENERAL CONFERENCE MAY DO.

READERS WRITE

Dr. Poling Replies

Your editorial "A Slip In Logic" (Z. H. Feb. 11th) interests me. What I said about "mortal sin" at Michigan State College appears in a paragraph which contains the following sentences:

> "In nearly every audience I address there are parents who believe and reasonably believe that their sons might have returned, or that at least they would have been given a chance to survive which they did not have, had their country not failed them. Surely this failure, if ever again repeated, would be a mortal sin."

I admit that I was deeply moved when I spoke those words, but I do not think that I was "excited" or that they were spoken in an "excited" speech.

I was even more deeply moved, good friend, when I referred to the failure of church and educational groups to speak out for moral safeguards and religious guidance for trainees. This is what I am saying about that:

> "I respect those with whom I disagree . . . but I am grieved because to the present hour religious and educational leaders have had little if anything to say about moral safeguards for trainees, with opportunities for religious guidance under the several faiths. Our commission spent hours and days shaping these recommendations. . . . At several points Federal legislation is specified to assure that the recommendations be carried out. . . . Commando training is barred and even beer is forbidden in camp canteens. . . . Without prejudice to my attitude for or against universal military training, should I not support these moral safeguards? Surely the least the church should say is this: 'If any form of universal military training is ever adopted, these or equivalent moral safeguards and religious opportunities must be included.' "

Perhaps I was a little excited when I said that.

It is, I know, your honest opinion that universal military training is "out of date" because of the new character of warfare. You will at least acknowledge that the majority of those who are more expert in this particular field than either you or I disagree with you. That, however, is beside the point. My one concern in writing you is to emphasize again the fact that my support of universal military training is specifically and only universal military training *as recommended by the President's Civilian Advisory Commission.* In my own journal and always in public I have made that clear.

More than ever I am committed to U.M.T. as recommended by the commission and I earnestly hope that it may come in time to help keep American boys from ever again being conscripted.

With every good wish,
(Rev.) Daniel A. Poling,
Editor, The *Christian Herald.*

Open Letter To Bishop Hartman

The meeting in Boston of the General Conference of The Methodist Church affords me an opportunity I cherish.

Through you may I convey to ministers and laity in attendance the very fraternal good wishes of our trustees, our headquarters staff, our ministers and people. And, if I may, I would like to add my own.

We pray that the days between April 28 and May 10 may be filled with rich fellowship and vigorous resolve.

(Rev.) Robert Cummins,
General Superintendent,
The Universalist Church of America.

Not Attracting Men

Indianapolis, Ind. (RNS) Protes in Indianapolis lacks attraction for failing to reach low income groups, barely keeping pace with the po growth of the city.

These facts were revealed in a repo on a detailed statistical study of Pr churches here compiled by Dr. Fred Shippey, director of research for th of Missions of The Methodist Churc

The survey showed that:

1. Only 29.2 per cent of all Pr church members are males.

2. Laborers—who comprise over cent of the employed population—m only 8.6 per cent of Protestant churc bership.

3. Between 1930 and 1945, when apolis grew 15.6 per cent, church ship increased by 16 per cent.

4. In spite of the population grow day school enrolment between 1930 a dropped 10.3 per cent.

5. An average of only 31.4 per Indianapolis Protestants attend Sunda ing services and only 6.9 per cen evening services.

6. An estimated 50,000 persons of estant faith are unreached by the c

Other findings disclosed by the sur that less than half of the Protestan membership contributes regularly churches; and Protestant preachers a paid.

The survey indicated that 37.1 pe the ministers make between $2,000 000; 17.7 per cent earn between $1 $2,000; 24.8 per cent get $3,000 t and only 7.1 per cent receive over

Dr. Shippey said the survey pro "urban church work is not sufficient at males" and that "few churches ha program for adult males."

He said the survey advanced 1 mendations to improve the Protestan situation here. Among these were:

1. Broadening of pastoral counseli clude juvenile delinquency, adult c coholism, racial problems, and labo ment problems.

2. A house-to-house religious cens cate "the many thousands of unchur dents."

3. A study of occupational distri church membership.

4. Appointment of an interdenom committee to study the Sunday sch tion thoroughly.

5. Investigation of the small perc church members who contribute re financial support of the church; and

6. Leadership training schools fo school officers.

The survey here was conducted auspices of the comity committe Church Federation of Indianapolis.

s False Patriotism

STOWN, N.J. (RNS) Bishop Oxnam York, speaking before the annual ton Association luncheon here, ig- cal charges against him alleging "un- n organization affiliation," and de- a talk on "The Impostures of Pre- Patriotism."

Methodist leader explained to his 300 largest recorded attendance at the patriotic luncheon, that he usually use notes or a prepared speech, but in view of the circumstances, I will address."

Oxnam was attacked recently by the Msgr. John J. Sheerin, pastor of St. t's R. C. church here, who claimed op was not qualified to address a meeting because he "could not be a patriot." The priest cited reports House un-American activities com- lleging that Bishop Oxnam was a or member of "several" groups under tion and classed as "Communist rganizations.

MORE FAITH — LESS FEAR

talk here Bishop Oxnam said, "We re faith in democracy and less fear nunism. Communism will never win cratic and just America."

ored the House un-American activi- mittee investigations, declaring that rican people can "strike Communism blow when we abolish Jim Crow when we summon movie actors to lights of Washington."

one who rejects Communism," he d, "I do not believe its philosophy of sm, its use of dictatorship, its theory development, and its economies will ng freedom to man or abolish the ion of man by man."

ged "realistic, creative, courageous, tant" patriotism which seeks to pro- quate health service for "all the peo- improved insurance plan for aged higher teachers' salaries and the ab- f racial segregation.

ce and engineering, executive genius ss production have gone so far," Oxnam said, "that the common man eves it is possible to produce enough clothing and shelter to bring every physical base upon which the life pirit may be reared. He holds that ignorance and selfishness that stand him and the realization of his de- abundant life.

wise men, patriotic men, will con- t fact, and dedicate their genius to task of becoming one with Jesus of who said 'I came that ye might and that ye might have it more tly.'"

His Classroom Is The World

BERNARD IKELER

Windows to understanding are opening to millions throughout the world, thanks to the genius of Dr. Frank C. Laubach, the American missionary whose "Each One Teach One" method enables illiterates to read in a matter of weeks. People speak of him with gratitude and reverence in all of the ninety languages to which he has applied his amazing technique. In many countries kings and presidents honor him.

Last year, for example, when Dr. Laubach led an attack on the literacy problem in Ethiopia, Haile Selassie told him: "The Ethiopian people will remember you with gratitude for ever. I thank you personally for what you have done."

While organizing a literacy campaign in Egypt last February, this mild, scholarly-looking man was invited to the palace for an audience with the king. Farouk began the conversation by saying: "I probably know much more about you than you dream. Illiteracy is one of the problems I am most anxious to solve, and so I have been studying methods. I have been watching you for years."

"Each One Teach One," about which His Majesty knew many details, began seventeen years ago on picturesque Mindanao, southern-most island of the Philippines. Dr. Laubach, previously Dean of Union College and Seminary in Manila, had recently arrived to serve as missionary to the fierce and backward inhabitants, the Moros.

Because of their traditional hatred for Christians, the Moros had seemed almost entirely beyond his reach. But with characteristic optimism and energy, Dr. Laubach had learned their language and had set about finding ways to give them practical assistance. He had made plans for the organization of new industries, the introduction of better seed, the improvement of health services, and the development of adult education.

Now he needed the Moros' trust. Consequently he sought opportunities to show them his sincere respect for the best elements of their culture and religion. He asked them for a copy of the Koran, so that he might learn about Mohammedanism. Soon his hut was crowded with priests from the near-by village, all fervently trying to make him a Moslem convert.

Happening upon a group of Moros kneeling in prayer at sunset one day, he raised his hands and prayed with them. When they asked him whether he was a member of Islam, he replied, "A friend of Islam." Thereafter the people came to him eagerly, for the priests had gone about the village telling them, "He will help you to know God."

In order that the Moros might have the tremendous advantages of a written language, Dr. Laubach decided to make an alphabet for their dialect, Maranaw, which had never before been reduced to print or script. Togther with Danato Galia, a Filipino educator, he developed a system of Roman letters that was phonetically perfect, having one symbol for each sound and only one sound for each symbol.

The simplicity of the alphabet made it a teacher's dream. But the prospect of instructing 90,000 Moros in its use was something different. Fortunately, Dr. Laubach found a means of speeding the task. Three widely familiar Maranaw words, *malabanga, karatasa* and *paganada,* contained all of the twelve consonants used in the Moro dialect.

With these words as a basis, Dr. Laubach made wall charts from which he could teach a pupil the alphabet. Having mastered the charts, the pupil was ready to begin teaching himself by reading and — more important — by teaching others. Lesson one was the words of an ancient song which every Moro

(Continued on page 208)

Positive Protestantism

This is the second section of a radio address made by Bishop G. Bromley Oxnam over Manchester, N. H., Station WMUR on February 15th.

The question of public funds for private or sectarian education is one of great importance. This nation, by democratic decision, created a public educational system, believing that a democratic government must be based upon an intelligent and patriotic people. This educational opportunity is made available to all. It is indeed of the people, by the people, and for the people. I regard the public educational system as one of the great achievements of American history. It is a bulwark of democracy.

I know of no more patriotic, devoted, and inspiring group than the teachers of the American public schools. These teachers have come from our homes, our churches, our colleges. It is my privilege each year to address many thousands of them. I think I know them. When I hear individuals criticize our public schools and use such terms as "godless" and "immoral," I know that they are either unacquainted with the public school system or have ulterior ends in mind. From long acquaintance with the public school, I am convinced that the product of our public schools, when compared with the product of private and sectarian schools, will hold its own in terms of idealism, morality, love of country, democratic spirit, and intellectual attainment. This school system must be protected and improved. I served as a member of the President's Commission on Higher Education, and had some opportunity to become acquainted with those aspects of our work that need improvement. The fact that we face our school system realistically and plan for its continuous improvement is but another evidence of its success. More than thirty million Americans are in our public schools. The President's Commission considered the demands of the Roman Catholic Church for support of sectarian education from public funds, and voted overwhelmingly to support the principle that public funds shall be used solely for public education.

I believe in the American public school system where my Protestant sons and daughter sat in classrooms with their Roman Catholic friends, Jew by Gentile, black by white, foreign-born by native-born, and learned how to live together. There they came to know each other as human beings, not as Protestants, Roman Catholics, Jews, and Gentiles, black and white, but as children of one Father. That, to me, is better than the Roman way which takes a part of the children away from the public school system and puts them in a private or sectarian system. This is simply an expression of my personal preference.

I grant fully the right of the Roman Catholic to maintain his schools, if he desires; but I insist that he must pay for them. Why? If we grant to the Roman Catholic the right to maintain a parochial system and then, in addition, call upon the public to support the system, we are saying immediately to The Methodist Church, The Baptist Church, and to all other communions, you, too, may set up your own system of sectarian education. What is the result of this? It is to drain off vast sums from the support of public education, thereby to weaken the public system, and I think eventually to destroy it. The Roman Catholic Church does not believe in our public system.

The President's Report states:

"Federal funds for the general support of current educational activities and for general capital outlay purposes should be appropriated for use only in insituations under public control."

There is another aspect of this that has not been thought through by some of my Roman Catholic friends. The Most Rev. John T. McNicholas, Archbishop of Cincinnati and President General of the National Catholic Education Association, at the time he wrote a pamphlet entitled "Federal Aid for American

WITH HONOR

Roger D. Bosworth

Why so often
Did Jesus return
to Jerusalem?

"How often would I
Have gathered you. . . .
And ye would not. . . ."

Jerusalem —

Soul of his longing
Nadir of his sorrow
Zenith of his desire

Return —

They say a dog returns . . .
and murderers to the scene.
And preachers to thankless pulpits
And prophets, without expecting
The hen to her brood
and the female eagle to the crag
Where once her nest was lain.
And mothers weep beside
an empty cradle.
Return we all
to a million crosses —
Because . . . Because . . .

Because it was Jerusalem
Jesus returned.

His brothers too return.
Though all the woes
of the Apocalypse
Cry NO!

They shall return.

Death stays them not.
It stayed not Jesus who loved —
Who loved Jerusalem.

No other place is there.

For Jerusalem is
A benediction
As well as a cross.

A city set upon a hill . . .

Armies, Navies, Empire,
Oil, propaganda, hatred,
Jealously, envy, greed,
Avarice, persecution
Shout in unison
"Thou shalt not enter. . . ."

Even so spoke Rome.

But Jews return
to the denial —
to the thorny halo

or life is there.

Because life was there
Jesus returned to death.

xcept I be lifted up. . . .

Life crucified
But on a cross of mingled
Hope, Longing, Loneliness.

esus returned.

And Jews shall return
Until men long no more.

Iow long? How long O Lord?

Until Jerusalem the Golden—
The Jerusalem of dream stuff—
Ceases to kill its prophets.

Until Ezra and Nehemiah
Walk the streets to sit
At Temple Gates
with Jesus and Jeremiah.

Until prophets return with honor.
'Till eagles and vultures
are at peace over the carcass
of the dead past of hate.

'Till mothers gurgle joyous babytalk
to a full crib because there is no more
a slaughter of the innocents.

'hen—
nd then only—
Vill Jesus have returned indeed
To Jerusalem.

'rotest On Protestants

WASHINGTON, D. C. (RNS) Formal protest gainst alleged persecution of Protestant inorities in Italy was lodged with the alian Embassy here by an American Protstant group headed by the Rev. Frank B. igliotti, an official of Citizens United for eligious Emancipation.

The protest claimed that alleged Roman atholic-inspired anti-Protestant attacks had ready "disturbed and seriously clouded retionships" between the Italian and Amerian peoples.

Citing a recent attack on a Pentecostal open r meeting near Rome, the protest declared at "we have reached the end of our patince."

"We are compelled, in the name of a nited free Protestantism, to denounce these ings and to make them public so that the dgment of free men may decide and conemn," it added.

Signers of the protest included: The Rev. lyde Taylor of the National Association of vangelicals; and several officials of the Asemblies of God, and the American Comittee for Religious Freedom in Italy.

Education" wrote, "Marriage implies the right to procreate and to educate children. This right does not come from the state or from any civil or ecclesiastical authority; it comes from nature and from God."

Note that he includes ecclesiastical as well as civil authority in that statement, but a little farther on he tells parents they must also recognize that the church, in the spiritual order, is divinely commissioned to teach their children the things of God and to prepare them for their eternal destiny. Is this the basis of the pressure brought upon the parents to send their children to parochial schools, parents who have a right to make their own decision, a right that "comes from God and not from ecclesiastical authority."

The Roman Catholic position logically calls upon every parent to determine the education of his children and, if schools satisfactory to the views of the parents are not available, then the parents must associate themselves with other parents and establish schools to their liking and call upon the people to support these schools. Does the hierarchy really mean this? If so, does the hierarchy honestly hold that a Communist parent has the same duty and should be granted the same privileges?

Is the Communist father to determine the education of his child, to build Communist schools and call upon the rest of us to pay the bill? Personally, I do not want public support of a private education that rears a child in a philosophy of materialism, in Marxian economics, in the Communist theory of social development or in an acceptance of the method of dictatorship, whether temporary or permanent. In a word, I do not wish public support for private Communist schools.

Nor do I want public support of fascist schools where Nazi paganism or Mussolini methodology are taught. Neither do I want public funds used in parochial education where historic fact is sometimes suppressed to glorify the church and undemocratic papal pronouncements are given undue prominence.

Is it not the course of wisdom to maintain our right to private education by supporting that education privately? All of us, Roman Catholic, Protestant, and Jew, enjoy freedom in this land. It should not be jeopardized by the demand for public support. There is no state church here.

But many of us are concerned not alone with the maintenance of our public system but also with the undemocratic teaching that occurs in the official curriculum of the Roman Catholic Church, for instance, in Spain. As you know, the Roman Catholic Church has consistently attacked what it calls "liberalism." The truth is liberalism was the political philisophy upon which our Constitution was based. It was the political outlook of the founders of our Republic. I do not care to enter a discussion of that at the moment, but I do desire to ask, does the Roman Catholic Church believe in freedom of worship, freedom of conscience, and the freedom of the press? If the answer is yes, why in the Spanish catechism, used in all religious instruction in Spain, are these freedoms condemned, and why is censorship of the press justified? The following quotations from the catechism are pertinent:

"The principal errors condemned by the church are thirteen" and among the thirteen are Protestantism, Liberalism, and Masonry. In question and answer form, the catechism states the position of the church.

"Q. What are the freedoms which liberalism defends?

"A. Freedom of conscience, freedom of worship, and freedom of the press.

"Q. What does freedom of the press mean?

"A. The right to print and publish without previous censorship all kinds of opinions, however absurd and corrupting they may be.

"Q. Must the government suppress this freedom by means of censorship?

"A. Obviously, yes.

(Continued on page 209)

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The Fourth Week In Lent

This editor has brought down the wrath of some friends because he has devoted so much space to appeals in the editorial pages. He therefore invites more wrath for he intends to devote more space to appeals. A broken world is not a pretty thing, and the poverty and disillusionment of other people is inseparably bound in with our own security and peace of mind. America is not safe until the basic injustices which create hunger are removed.

Our Methodist Committee for Overseas Relief has asked that between now and April 28th the Methodists give a million pounds of food and clothing and a million dollars for overseas relief. This is a specific Lenten opportunity and is surely worthy of support. Such an experience of giving should thrill a churchman, for it will be his way of showing how tangible is his faith.

There are many appeals for relief that are not answered because they are so selfish. For example, one well-meaning missionary recently sent out an appeal for the people of Korea saying that help was needed especially for the ministers and missionaries. His appeal fell flat, for it attempted to segregate and establish priorities. Of course our church has a responsibility for its ministers and missionaries, but they are in Korea to minister and not to be ministered unto. It is the masses of human beings in Korea, Germ France, and every other war-devastated country we are interested in helping. M. C. O. R., unde careful leadership of Bishop Herbert Welch, is tributing the relief given by the Methodists to a number of agencies who by accepted methods of social work are seeing to it that help is sent to p whose needs are most desperate. Gifts of this so intelligent and certainly far more Christian in effect than the specialized appeals for part groups or individuals.

Christian giving ought to be motivated by a co for the dignity of all men; it ought to be intellig administered by persons who are trained in sci methods of administering relief; it ought to be in the name of Christ and by its nature be wort the kind of gift that Christ would give.

Do Nothing Quickly

The shocking attitude of our United States d tion to the United Nations regarding the Pal question is one of the greatest disappointme recent months. With a strong majority, UN d to partition Palestine so that at last the Jews wo given a place for the establishment of a com wealth. The Arabs were given an equal shar deed they actually got more land area than d Jews in the plan,—and UN was to see to it that was provided for all concerned.

Immediately upon passage of the partition pl Arabs began a war not only against the Jews, b against the United Nations. They defied the they called their six existing nations into a com terror, and throughout the past months they ha sistently attacked the Jewish settlements. Brit fused to grant the Jews any right to protect selves, but instead disarmed the Jews and in som actually gave their confiscated arms to the Britain is to withdraw as a so-called "police fo May 15th.

UN had been asked to send immediately a national police force into Palestine, and also to to the Jews the right to protect themselves t their established police force, the Haganah. American delegation, however, has made it cl instead of supporting the UN decision they will to the threats of the Arabs and bow down to interests who do not want a democratic settle Palestine. Our United States delegation has effect that it is a shame that people are being

Palestine, and that something ought to be done soon t actually nothing can be done. Their position has en accurately labeled: "Do nothing quickly!"

This entire situation is so full of downright hypocy and open violation of all that we have a right to pect from UN that one wonders if there is any lid reason to hope for any future strength from this ganization in which resides mankind's last hope for ace. The American people have spoken clearly on is subject through Congressional resolutions and rough every American president since Woodrow ilson. We can hardly stand by in good conscience see more Jews boiled in Palestinian oil while Mr. ustin and our UN representatives discuss ways and eans of escaping their clear-cut humanitarian mante. Palestine must be opened to Jews or anybody else no wants to go there, and we must not allow a ndictive feudal Arab minority to thwart the developent of peace in the land which used to be called a Holy Land."

The solution of the Palestine problem is the key to e future peace of the world. If our delegation's stateent is to be the attitude of UN, then we can conlently predict that World War III is already inoduced and has actually started. We must not give to this oil-financed sabotage of peace, and we most rtainly must demand that justice for the Arabs and e Jews be carried out by the immediate implementaon of the UN decision to partition and protect Paline.

Two Men Went Out To Labor

Last week death came to two sturdy Methodists. ne was a man who had a national reputation as a ligious educator, and the other had the devout reect of a smaller group for his pastoral use of religious ucation. The first man was Dr. Lucius H. Bugbee, e second man was the Rev. J. Garfield Sallis.

Probably no man held as closely to the intellectual terpretation of religion as did Dr. Bugbee. He edited urch school publications in such a way as to comand the respect of intellectuals in all Protestant deminations. He was severely criticized from time to ne because of his consistency in presenting religion a rational manner; but criticism was taken in stride Dr. Bugbee and he held fast to his work. The Rev. r. Sallis never held a position of national promince, but he was an example of the kind of man who ally implemented the work of Dr. Bugbee and other aders in Christian education. Mr. Sallis regarded the work of the pastor to be that of a teacher of religion. He moved throughout his ministry with a determination that all who came under his influence should have at least some things in their faith that stood up under the tests of knowledge, and he gathered around him hosts of disciples who listened to him with respect and were inspired to search for the riches of the Christian faith.

The mutual interdependence of these men and their work was not unlike the way of the kingdom of God.

But You Are So Far Away!

Last summer in Prague, Czechoslovakia, this editor asked one of the citizens why it was that their nation could not come into the Marshall Plan, or the European Recovery Plan. He replied, "Russia does not approve. Russia is our nearest powerful neighbor." He then said that Czechoslovakia was very friendly towards the United States and would like to have joined with the other democracies in the Marshall Plan, but a wistful look came over his face as he concluded, "But you are so far away!"

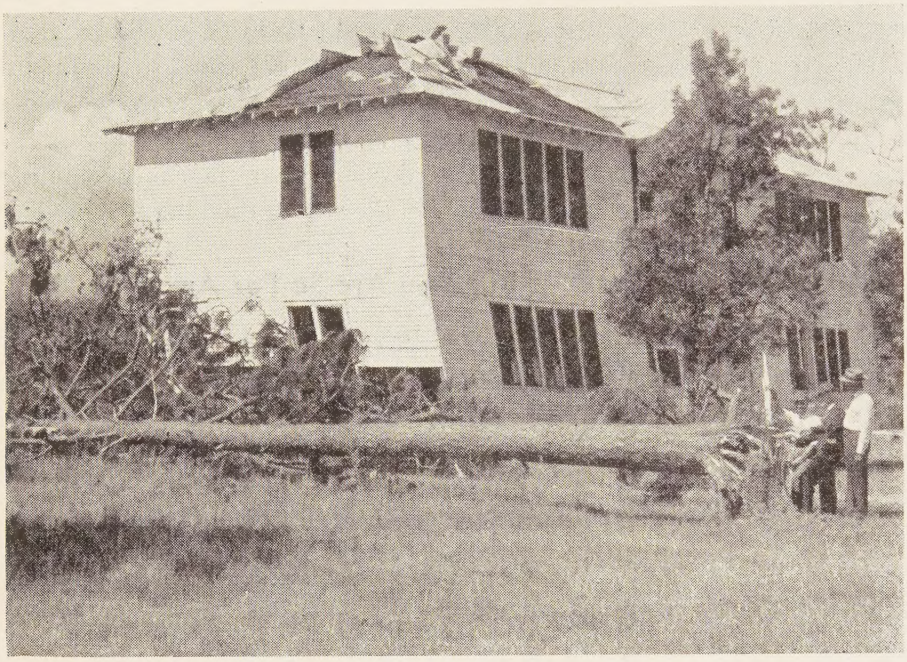
Last week's Communist seizure of Czechoslovakia seemingly puts us even farther away. The Czechs are hard-working people; their industries have been busy since the end of the war, and their foreign trade has increased greatly. The heroic efforts of Dr. Eduard Benes to develop harmonious relations between his eastern neighbors and his western neighbors have brought about permanent results that even the current situation will not change entirely.

Churchmen will watch with interest the future status of religion in Czechoslovakia. Dr. John Bartak, the superintendent of our Methodist work there, gave us reason to have every confidence in the freedom of his work as head of the Methodist Mission to Czechoslovakia. The Protestant cooperation, demonstrated by the highly efficient John Huss Theological Faculty in Prague, is an encouraging sign for future security. The good relationships between Roman Catholics and Protestants is impressive, and the complete separation of church and state is quite definitely responsible for this.

It is reasonable to assume that healthy religion, unfettered by temporal concerns and political aspirations, can be the one force which will cut through the iron curtain that now surrounds Czechoslovakia and the rest of eastern Europe. This is, perhaps, the most realistic hope we may have for the building of peaceful relations.

A Gift For Gulfside

F. W. MUELLER



Forsyth Hall in Complete Ruin

Let me give you a few facts about Gulfside and the Vocational School for underprivileged and retarded Negro boys and young men.

Turning the pages of Methodist history back twenty-eight years, we come to the election of the first Negro minister as a Methodist bishop—the then popular editor of the *Southwestern Christian Advocate,* Robert E. Jones. Shortly after this important event he was invited to preach at the Bible Conference at Lakeside-on-Lake-Erie in Ohio. The eloquent bishop was no disappointment to the vast throng which made this day so memorable. After the service Bishop Jones went down to the lake front and realized that his people had no such place where they could gather without fear of interference, for spiritual invigoration and cultural, social and recreational advantages.

He felt he had received a mandate to do something about it and in the course of years he found a patch of ground in Mississippi—48 miles east of New Orleans, Louisiana, fronting on the Gulf of Mexico. It was like a South Sea jungle, swampy in spots and dense with stumps, thicket and underbrush. Lacking funds for improvements, the pastors from several adjoining conferences, under the leadership of the bishop, came in relays, and with exemplary muscular endurance re-fashioned the place and gave it a park-like appearance. Methodist owned, this one-mile beach frontage is the only spot throughout the country offering this race these customary privileges. The crusading bishop, through Gulfside, gave Lakeside and similar assembly grounds added significance and a widening range of service.

Scarcity of financial undergirding imposed extreme modesty on Gulfside's seasonal program. A few small bungalow-type houses and some shanties and huts were built. Later, some gifts from friends especially interested in Negro work, and offerings from churches, together with a liberal Church Extension grant, made Forsyth Hall with a small chapel possible.

Valuable and important as these various activities of Gulfside's seasonal program are—bringing incalculable spiritual and intellectual blessings to

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Washinton Diary

Samuel W. Irwin

"To separate religion from politics is possible," declared the President of Ho University, Dr. Mordecai Johnson, at the ference of the National Fraternal Coun Negro Churches of the United States in January. "We can't be unconcerned i acts of the state," the speaker said. "E lishing the kingdom of God on earth is literal world of land and grass, of econ of political and educational institutions ligion is not a benevolent kindness on some humans, but all our activities sh focus on brotherhood, and that involve state. The state is for the establishing righteous social order and its holy pur and the church should get into it. Wher see crooked men controlling a political chine, you know it is worth controllin

Dr. Johnson, one of the convention's speakers, asserted in a scathing aside t two hundred ministers of the group, are in danger of being shifted to the f of society. The two old parties both pr and perform right up to the filibuster,' he added with perhaps a hidden "pray for fair employment practices of ress or pray, 'Lord, send us another that believes in the dignity of human l The conference represented eleven deno tions and twenty states. On the op morning the entire group gathered o central steps at the east front of the C to pray. The petitions were for the co and for a united world. At one of th sions a leading official declared, "Our p are restless, unprotected from the mob, out secure employment, without a vo the south, and right here are denied rights. How could they be other than less?"

On a Monday morning like this one could take a whirl into the vortex of th tional capital (mostly always whirling come out on whatever ledge that hap and, without a miss, you'd find some rising to the surface. There are half a hearings at ten o'clock. In the bankin currency committee room, Secretary A son of the Department of Agricultu pointing out to the senatorial table the for controls in the meat world,—at le tioning to prevent inequity of distri per capita. (Under conditions of the 'per capita' has no meaning.)

In the "commodity speculation" in Mr. Truman's physician is up expl how he didn't know it was a sin to g in grain until the President made his ment, and how he had changed to (where he caught up a little.) Under tioning, the good doctor confessed he know that cotton, too, was a comm

If the President's brigadier general cian, as in his uncharted grain ve

uld be called in a malaria emergency to ate the President' spleen without his charts, al complications might set in with the mble pancreas near by. Anyhow, the Presi- nt might well defend himself by letting general off to study up on "futures" d "commodities" for a time. The adroit ft of some from the term "gambling in in" to "legitimate speculation in futures" es not mitigate the moral inefficacy of ley or Graham as White House confidants.

But the session of the Supreme Court is the -off of the day. This is the day the Court nds down decisions. For two weeks they ar cases, for two weeks they study the dence the cases present, and then comes inion Day. Today's agenda includes the eal of the Negro girl from Oklahoma th which most of our citizens are now niliar. The largest block of students in University of Oklahoma would let her and forget it, but wise heads have wavered d educated eye-brows have been lifted.

The nine justices of the Supreme Court the United States of America are in their ces. There is to be no division of opinion this case, and Chief Justice Vinson is to d the finding. If ever those "nine old men" hich they are not and which phrase should due cause for libel) resembled the symbols that righteous balance we have seen in sculptured hands of the Goddess, it was e, as in pin-drop silence (with more than hundred listeners, one quarter of them ored students) the Chief Justice read the nion of the Court, "reversing the Supreme urt of Oklahoma and declaring that that te must provide legal education for Miss a Lois Sipuel, and provide it as soon as it es for any other group."

A Reformers Fellowship Breakfast

The breakfast prayer service was held un- the dome of the Capitol; and the three ar meeting following, sponsored by the ernational Reform Federation with Dr. nton N. Howard its executive superintend-, was held in the Senate dining room on morning of Jan. 15th. This was the fifty- rd annual observance. The opening prayer s offered by Bishop Edwin Holt Hughes. e reading of the Law, Exodus 20, was by John W. Bradbury, editor of the *Watch-n-Examiner,* New York. The music was by Homer Rodeheaver with his trumpet, d the famed chorister of Foundry Meth- st, Justin Lawrie.

The entire company marched through the g marble halls to the dining room to "On- rd Christian Soldiers," but only the hun- d with tickets could be seated inside the m. Dr. Frederick Brown Harris, chaplain the breakfast, offered the invocation. Ten stees of the Reform Federation were pres- as were twelve officers of the national C.T.U. with their president, Mrs. D. Leigh lvin. The group of guests represented

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What The General Conference May Do

BISHOP FREDERICK D. LEETE

The Methodist General Conference of 1948 may give positive and unmistakable reaffirmation of adherence to the Christian, Scriptural, Arminian, Methodist teachings upon which John Wesley and his followers around the world established, maintained and spread widely a great movement and successful churches.

The conference may give unequivocal tokens of loyalty to the principles of democracy and of security which founded America and which, despite all faults, has brought greatest prosperity and hope to its own and to many other peoples. The presence of delegates from other nations may broaden discussions and actions related to various problems without loss of fidelity to popular government.

The conference may declare the purpose of Methodism to fight uncompromisingly all forms of evil, those of liquor, sexual vice, greed, ungodly and salacious literature, movies and radio, political corruption, Nazistic and avaricious socialism, communistic covetousness and expansionism and movements without and within the church associated with and sustaining these and other iniquities.

The conference may declare its purpose to aid all efforts for human betterment at home and abroad, contributing to practical needs, food, clothing and money, and above all the Gospel. It may well indicate the supreme importance of Christian missions in comparison with physical ministries and aid. Plans may be made to prosecute the evangelization of mankind with vastly greater liberality, courage and zeal.

The conference may adopt measures to advance its educational service and to add to the resources of its institutions, to stop further losses of control of its organizations and properties, restoring if possible to Christian guidance and life some of its schools that have been secularized.

The conference may seek adequate publication of its ideals through papers, magazines and books, without restricting the output of its printed news and principles to the initiation, choice and control of one editor or influence. Before me is a typed statement: "The Publishing Agents do not have authority under the *Discipline* to sponsor a book unless it has the approval of the Book Editor or (in case of text-books) the editorial secretary of the Board of Education."

The conference may, in its judgment, consider it best to reduce to some extent the increasing number of official positions in its work and institutions to which large numbers of young and able preachers are being tempted from pulpits, altars and pastorates, of the church.

The conference may restrict appointments of Methodist preachers to secular, social, financial or political tasks which, however great their importance may or may not be, are not the duty of ministers of the Gospel as such and from which bishops may properly be freed from assigning them.

The conference may seek to substitute for formalism and ritualism in public ministrations timely, wholesome and popular evangelism, bent upon the conversion, regeneration and sanctification of worldly and sinful people in society at large and in its own membership. It is not impossible to prove now that Christ can change lives and activate good deeds of every kind as no one else can do. Is not this the only method of making genuine additions to the church and of leading them aright?

The conference may, to use once more the historic expression, "strengthen the episcopacy." Jurisdictional conferences may be urged to foil the machinations of interested persons and of limited areas and to bring to episcopal service

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PERSONS

Mrs. Belle A. Floyd of Winthrop, Mass., has recently celebrated her ninety-first birthday. Mrs. Floyd is well known in Methodist circles and has been especially interested in the Winthrop Methodist Church where she has given a chapel known as the Seavey Memorial Chapel. Mrs. Floyd had become interested in a plan conceived by her brother, the late Sheriff Fred H. Seavey, when he met the late Dr. E. J. Helms who was then chaplain of the Charles Street Jail. After Mr. Seavey died, Mrs. Floyd decided to carry out his wishes and made a gift of the Fred H. Seavey Settlement for Men at Morgan Memorial, Boston. During the years, thousands of men have found shelter there and have been helped to start life anew.

The Rev. Dr. Harold R. Brennan, minister of St. Mark's Methodist Church, Rockville Centre, Long Island, will be the speaker at the annual young people's night at the Boston Methodist Social Union, on March 15th.

The Rev. Dr. Dwight C. Smith, minister of Mount Vernon Congregational Church, Boston, will be the speaker at the Boston-Lynn Districts Preachers' Meeting to be held on March 15th at 10:45 a.m., in Wesleyan Hall, Boston.

The Rev. J. Garfield Sallis, minister of the Methodist church in Milford, Mass., passed away after a heart attack in the parsonage on Thursday, Feb. 26th. Mr. Sallis leaves his wife and three daughters, Mrs. Millicent Kemp and Mrs. Doris Holt, both of Marlboro, Ct., and Mrs. Blanche Long of South Hadley Falls, Mass. Funeral services were held on Saturday, Feb. 28th at the Milford church with the Rev. Dr. Francis Taylor, superintendent of the Worcester District, officiating.

Marriage Preparation Course

"Preparation for Marriage" will be the general subject of the first of three courses dealing with Marriage and the Family which will be presented by the Community Church of Boston. The first lecture in a series of five was given on Monday, March 1st at 8 p.m. at the Community Center, 565 Boylston St., Copley Square, Boston. Dr. F. Alexander Magoun, Humanics Dept., M. I. T., spoke on "The Nature of Love." On four successive Monday evenings the subjects and speakers will be, "The Wise Choice of a Mate," Dr. Herbert D. Lamson of B. U.; "How the Marriage Counselor Can Help," Mr. Lester Dearborn, Marriage Counselor; "Courtship and Engagement," Dr. Jean Mendenhall of B. U.; and "Premarital Physical Examination and Premarital Sex Problems," Dr. James C. Janney of B. U. Medical School. Registration for the course should be made at the Church Center and information can be supplied by calling CO 6-6710. Two more courses are being planned on "Family Relationships" and "How To Be a Good Parent."

Feeling that the need for greater preparation for marriage and for more expert knowledge of family responsibilities is a precondition to the strengthening of the home, the educational committee of the Community Church under the chairmanship of Mrs. Miriam Haseltine, is presenting these courses, which are open to the public.

Interfaith Session

RNS Photo

Prague — Dr. Fedor Ruppeldt of Zilina, Bishop of the Western District of the Evangelical Lutheran Church of the Augsburg Confession in Czechoslovakia, addresses a gathering of government officials and representatives of all Christian denominations in this country. The meeting was the first of its kind in centuries and saw Roman Catholics, Protestants and Orthodox sit side by side and adopt a manifesto calling on Christians everywhere to join in promoting peace and brotherhood among nations. Above, with Bishop Ruppeldt, are Dr. Frantisek Bednar, chairman and organizer of the meeting, and Dr. Josef Bartak of The Methodist Church.

New York (RNS) A service marking the 100th anniversary of the liberation of the Waldensian Church of Italy was held in First Presbyterian Church here.

Dr. Samuel Trexler, commissioner of the Lutheran World Federation, made the principal address, hailing the Waldensians for keeping their faith despite adversity.

"Let us salute all minority groups who, through trial and pain, have stood in the face of tremendous odds for the truth that is in them," he said.

A new Handbook of The Service Men's Christian League designed for assisting chaplains of the armed forces and of patients in Veterans Administration hospitals will be released on March 1 in its fourth edition. Revised and edited by Delmar Leslie Dyreson, former Army chaplain, and now associate director of The General Commission Chaplains and editor of *The Chaplain* *The Link*, the Handbook represents the forts of 42 sponsoring bodies and 4 coop ing agencies.

Spiritual Awakening

Atlantic City, N. J. (RNS) Schools newspapers must join in awakening the ern world to the revolutionary spiritual er "that lies in our hands," Erwin D. ham, editor of the *Christian Science Mon* Boston, told the American Association School Administrators at its 47th annual vention here.

Speaking at a symposium on "apprais the schools," Canham said society now st on the crest of a century and a half of terialism.

"During this time," he added, "man achieved great triumphs in the control c material environment, but he has not lea to control himself.

"Our educators—in school and press— help men think beyond sterile materia We must show them that in this we world we are custodians of a precious tage. This is the doctrine and practic man's invincible brotherhood, the infinit nificance of every individual man, w and child.

"We must bring to the western wo resurgence of knowing, not of doub thinking, not of vegetating; of faith a works rooted in long and proven trac It is a moral awakening we can bring t nation and the world; an awakening c dynamic power which is within our g

Canham said most comics, gossip, club and movie columns in many c high-circulation newspapers present "th sational and sensuous and sordid raise of all proportion to its place in human

Turning Over Gavel

RNS Photo

Grand Rapids, Mich.—Retiring cha Dr. Arlo Ayres Brown of the Intern Council of Religious Education, turn the gavel to new chairman, Dr. Paul Payne, at 26th annual meeting of the cil here. Dr. Brown, president of Dre versity, was chairman for nine yea Payne is general secretary of the Bo Christian Education, Presbyterian Ch the USA.

adlines in Religion

weekly roundup of religious news as ported by Dr. J. Edward Carothers, inister of Calvary Methodist Church, Albany, N. Y.

ast Sunday a single voice reached into t thousand Protestant Episcopal Churches the facilities of 600 radio stations. The Rev. Henry Knox Sherill preached to the re denomination at the same time. Little pels in Arizona were linked to great ca- drals in Boston, Chicago and New York. s is the first time in the history of radio a program has extended into every rch of a denomination. It was expected after Bishop Sherrill's voice had been rd that an offering of one million dollars ld be placed in the plates of the church. s sum will go to the overseas relief work he denomination.

General Douglas MacArthur says that solu- of the Japanese problem "largely rests n the spiritual reformation of the Japan- people."

Bearing Fruit

a letter to Dr. Louie D. Newton, South- Baptist leader, the supreme commander he allied powers in Japan said, "(Chris-) influences are rapidly bearing fruit . . . a whole population is coming to under- d, practice and cherish its underlying nciples and ideals." He further said that from American churches will "be most ful and welcome."

n the question of whether Europe is ing toward Christianity or away from it, optimistic view was expressed by Dr. rles T. Leber of the Presbyterian Church. Leber has been working for his denom- ion in Europe and he said, "I am con- ed that the governments and peoples of ope are giving the right of way to the entation of the Christian religion as the way of preventing war."

bill to permit churches to hold lotteries been defeated in Virginia. It had been osed by Protestant clergymen in Rich- nd who claimed that the public welfare ld be hindered by such legislation. The ery bill was defeated by a vote of 56 to 21.

Protestant Center

bill which would permit incorporation five church groups in order to build a testant Center in New York City has introduced in the legislature. The cor- ation would be empowered to select a site construct suitable structures. The peti- ing groups do not expect to go ahead plans for 5 or 10 years, but the bill is ed in order that details can be worked The Protestant Center here proposed ld not in any way conflict with the pro- d Protestant Temple of Good Will which been discussed by the people of Colum- Ohio as a center for Protestant denom- ions of the nation.

Lucius H. Bugbee

J. Franklin Knotts

Many friends in New England were stunned to learn of the tragic death in an automobile accident of Dr. Lucius Hatfield Bugbee which occurred Sunday morning, Feb. 22nd at Bemus Point, N. Y. while on his way to church.

Dr. Bugbee, son of Lucius Halen and Emily Jane (Fish) Bugbee, was born in Glendale, Ohio, April 29, 1874. Early in life he knew that he must enter the ministry and could be satisfied only with adequate preparation. He was studious and received A.B. and S.T.B. from Boston University; M.A., Chicago University; ST.D., Syracuse University, and Grove City College honored him with D.D.

Beginning his ministry in the Bemus Point Methodist Episcopal Church in 1899—where last Sunday, strange to relate, the immortal part of Dr. Bugbee entered upon another Great Adventure—he attained a distinguished place in the pastorate. He served these notable churches in Methodism: Stone Church, Meadville. Pa., St. Marks, Brookline, and Malden Centre, Mass., Christ Church, Pittsburg, and Hennepin Avenue, Minneapolis.

Leaving the latter pastorate in 1930 he became editor of church school publications of the Methodist Episcopal Church, and was editor and executive secretary of the editorial division of the Board of Education of the Methodist Church since 1940.

We remember Dr. Bugbee as a real brother who possessed the gentle graces of his Master and without apparent effort adorned the doctrines of God. His modesty, kindness and brotherliness were marked and he seemed to have no ambition but to succeed in the work to which he was dedicated.

He was an unusual pastor and gave much attention to the poor, the lowly. The only criticism we ever heard of him was that he thought more of inconsequential people than he did of the more opulent.

In the pulpit he manifested a mind clear and penetrating and his thought was expressed in simple but pungent language. His words carried wrath for those who deserved it and sympathy for those who needed it. He was small of stature but as he moved forward in his sermons a strange force was released and inches seemed to be added to his height. He was endowed with remarkable persuasive power over an audience. Never suspected of pedantry yet there was an attractive gleam of learning in his pulpit efforts, and added to this was the eloquence of profound conviction. Throughout Methodism many remember his glorious ministry the influence of which will remain.

He leaves five children. Lon Warren is minister of the Methodist Church, Westfield, N. Y.; Robert is head of the Zoological Department at Allegheny College in Meadville, Pa.; Lucius is a physician in Jamestown, N. Y.; Georgia lives in Bemus, N. Y., and Elizabeth in Syracuse, N. Y.

Dr. Bugbee's funeral services were held in Bemus, N. Y. February 24th.

Lenten Program

The Asbury First Methodist Church in Springfield, Mass. is presenting a series of Lenten Community Forum programs which started on Thursday evening, Feb. 26th, and will continue each Thursday evening through Lent. The central theme of the series will be that of one's relationship as a Christian to the life of today.

Dr. William E. McCormack, pastor of the First Church of Christ Congregational, of Springfield, presented the first lecture in the new series. He discussed the vital question: "Who Is A Christian?" Mrs. Harris Boutwell and Mrs. Charles Williamson will sing a duet at the short devotional period that will precede the forum speaker.

Other speakers in the forum program will be, the Rev. John Brett Fort, rector of All Saints Episcopal Church, who will speak on the question: "Does Today's Christianity Change Lives?" on March 4th. Dr. H. Hughes Wagner, pastor of the Trinity Methodist Church, will be the speaker at the March 11th meeting, taking as his topic: "Is Christianity The Hope Of The World?" On March 18th, Dr. Andrew J. Stanton, pastor of the Emmanuel Congregational Church, will discuss the question: "Is Life Worth Living?" On the Thursday of Holy Week, the pastor of the Asbury Church, the Rev. Elmo F. Young, will conduct the Sacrament of Holy Communion.

Opportunity will be given for audience participation at the forum programs following the speakers when the meeting will be opened for questions. There will be a period of fellowship and refreshment at the close of each forum meeting.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Mar. 14.

World-Wide Temperance. Ephesians 5:6-11, 15-21.

Some Promising Signs of Sobriety

It is refreshing to get a gleam of light in the usual dark temperance picture of the world which always seems to have plenty of drink and little to eat. Now comes the Distilled Spirits Institute, an organization of the liquor industry, with this cheerful announcement: "Americans drank 22.2 per cent less whisky, brandy, gin and other distilled spirits in 1947 than in 1946. Nevada cut its drinking 45 per cent, to lead the country toward sobriety and Iowa was up 22.3 per cent in its drinking to slow down the temperance trend."

There are hopeful signs also in the methods now used to deal with alcoholics. The state of New Hampshire, which has around twenty-two thousand drinkers who are classed as alcoholics, has set up a commission to study ways and means of treating alcoholism as a disease. The hospital is more likely to be used as a reform agency than the jail in this program.

Prohibition seems to be the bugbear of the liquor industry. It is interesting to note how devoted the organized liquor traffic is to the cause of temperance. One might get the impression that temperance is the goal of the liquor industry. Indeed one devout clergyman of a non-Protestant church in the state of Kansas spoke recently with a quivering voice that prohibition would give nobody a chance to practice temperance, one of the great Christian virtues. But he failed to add that it would also deprive drinkers of the opportunity of becoming alcoholics.

The head of the Licensed Beverage Industries, Inc., made this pathetic bleat in a nation-wide newspaper of Feb. 22, 1948: "The American people should be alerted so that they may recognize the subtle tactics of the dry forces through the use of new tools such as restrictive legislative devices as an expedient for ultimately strangling the liquor industry." And last year this struggling and harrassed industry sold seven billion dollars worth of liquor to thirty five million Americans. The benefits so far listed amount to infinitely less than nothing for this enormous outlay. And this amounts to a couple of billions more than the Marshall Plan calls for the first year. It is encouraging to get the word from such leading authorities that the anti-liquor forces of this nation are alive and potent.

No Fellowship

Paul cut through the easy going and mushy tolerance of the Ephesian churchmen and told them bluntly to "Have no fellowship with the unfruitful works of darkness." To make clear just what he meant Paul said, "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

One of the surest signs of present day impotence in Christian circles is our easy tolerance of the works of darkness. There is a widespread notion that appeasement is the way of righteousness. Especially is this true in our attitude toward the liquor traffic. With the alcoholic we should have the same tolerance that we show toward any sick person. But strangely enough we cast out the drunkard, the final product of the liquor traffic and jail him for his excesses. But with the temperate drinkers and the liquor traffic we have a tolerance which savors of sin.

Since when did righteousness ever get along well with sin and win anything by wooing sinners with all-day suckers or cream puffs? "But rather reprove them" is the sharp word of Paul to all who would get too thick with sinners while professing to hate sin in the abstract.

Life To A Church

The Rev. F. Roy Doland

The church school and church in linois town had been closed for more year. The last pastor had done all power to stimulate interest but the atter still numbered just seven or eight. In tempt to revive the church, the district intendent secured the services of a re chaplain who had not yet been assigne pastorate. This man visited from ho house and invited the people to come meetings that he was conducting each for a whole week. The response was 30 the first night, a few less the second and seven or eight for the balance week.

Everyone concerned was thoroughl couraged. It looked like the end of Ch work in this little town of 300 peop four taverns. All services were given the church building closed. Soon the ows bore the evidence of neglect and rocks from the boys of the community insurance lapsed and no new insurance be secured because the building was use.

The district superintendent began cedures for sale of the church building as news of the intended sale became k some of the faithful members shook heads and said, 'It is too bad, but n can be done about it." There were however, who thought something co done. "Couldn't we have a meeting a everyone in the community who mig interested to attend and put the prop before them?" they asked.

About 30 people answered the ca neighboring pastor preached for ther said that unless something was done vive the church, it would be sold. The voted unanimously to begin a new

ool. A church school superintendent was ted and three teachers secured that eve- g. Word went out that there would be day school the next Sunday. Seventy dren and adults attended the first Sun- ! Seventy-eight came the second Sunday 76 the third Sunday!

'he church, too, has been revitalized! One nth after its re-opening three persons were eived into membership. Trustees and other cers were elected. The building has been nsured and money is being raised for ded repairs.

God has many ways of speaking to people, of which are through worship services Christian education. Thus the church at rris, Illinois, which was organized to meet needs of men, women and children is, er a period of inactivity, again bringing d into the lives of residents of that town.

etting a Kick Out Of Life

illiam L. Stidger

ne Secret of Giving"

Recently we have been bombarded on every nd, in newspaper columns, on practically ry radio show, and on every editorial ge, by appeals to give. We have the March Dimes, the cancer funds, the appeals of American Heart Association, the friend- p trains for starving Europeans, the com- nity funds, and church and hospital drives. ith this current emphasis on giving, I ould like to tell a parable which was told me by my friend, Dr. C. M. McConnell, o takes many a timely yarn from his ticular field of rural life ministry.

A certain wealthy man went to his min- er and said, "Domine, everybody is aware the fact that I have made definite ar- ngements in my will to leave everything to arity, and yet I am continually accused of ng a miser. Why is that?"

'I think," replied the pastor, "that I can t answer that by relating a little parable. e day a pig, lamenting his unpopularity, nt to his friend, the cow, and said, 'Peo- are always talking about your gentleness d kindness. Sure, you give milk and cream, t I give even more. I give ham, bacon, ps, spare-ribs, and many other delicacies. ll I am friendless and neglected by all. m frequently sneered at, and ostracized. hy is it?'

'The cow considered the problem which friend, the pig, had presented. Then, th a voice full of sympathy, she gave this tinent answer, 'Well, did you ever think likely because I give while I'm still ng?' "

This is just a simple parable on giving, an age of giving, but it has a deep down aning for life as we have to live it in se days. There is no surer way to happi- s than through giving, and giving gen- usly.

An Interview With T. S. Eliot

DAVID WESLEY SOPER

My first acquaintance with T. S. Eliot's work was the common one, which is also in a way the worst possible one — a study of his early poetry. It is the worst possible approach for two reasons: his early poems represent the cynical and transitional periods in his spiritual pilgrimage; though simple enough in central idea, they are the least clear and understandable part of his overall output.

Had I begun with a later masterpiece like "Four Quartets," in all probability his finest achievement, a better introduction would have been provided. At the time of my first approach to his writing I was a senior at Stetson University; I was, as well, an unconditional disciple of John Dewey and a thorough-going atheist. Professor A. J. Gordis of Stetson's English department, now succeeded by my friend and former colleague, Byron H. Gibson, no doubt regarded me as his prize nuisance, and with ample justification.

In any case, Mr. Gordis succeeded admirably in exciting my interest in Louis Untermeyer's "Contemporary British and American Poetry." We spent long hours with "J. Alfred Prufrock," T. S. Eliot's Caspar Milquetoast dilettante; we wandered through "The Waste Land" and x-rayed "Hollow Men." In spite of my atheism I found myself in sympathy with Eliot's caustic criticism of American cultural and spiritual sterility. On the whole, however, I came away from this first contact with Eliot an interested and puzzled auditor, but in no sense a disciple.

Among the many treasures for which I am indebted to Lynn Harold Hough's Drew Seminar in "The Christian Criticism Of Life" was a deepened appreciation of T. S. Eliot as Chairman Humanist and profound analyst of contemporary society. In numerous critical essays the man and his many-sided message were presented. The names, Irving Babbitt, Paul Elmer More, and T. S. Eliot became associated in my mind, and in the minds of my colleagues, as a humanist triumvirate: Babbitt, the critical humanist, content to attack the humanitarian fallacy on behalf of stoic restraint; More and Eliot the critical humanists turned Christian. It was More whom I followed on his journey from the inner moral war of "The Shelburne Essays" to the classical Christianity of "The Greek Tradition" and the synthesis of "The New Shelburne Essays."

T. S. Eliot increasingly captured my affection on his own account, for he was in every way a fascinating personality, an atheist turned Anglican, an American turned Englishman—at once an editor, essayist, lecturer, poet, and banker.

My Castle Heights congregation in White Plains, New York, heard a great deal about T. S. Eliot, and not a few new members were required to read Eliot's "The Idea Of A Christian Society" as part of their preparation for adequate churchmanship. It was in the study of this book, and in particular of its appendices, that I myself was converted from doctrinaire Pacifism to Christian Responsibility.

Since that time I have made constant use of T. S. Eliot in santuary and classroom. During the past year seven Beloit upperclassmen have elected, in my department, to read all his published work, and to round off the research with an essay. These endeavors to isolate Eliot's central ideas have been, on more than one occasion, of genuine penetration.

To have visited London and not have interviewed T. S. Eliot would have been a serious omission indeed. It was sharply unfortunate that Mr. Eliot had been forced to undergo a serious operation at the London Clinic. Eleven days of convalescence had passed, however, and, informed that I had called to see him, he invited me cordially to his room. Under the circumstances he might well

have been short of patience, yet I found him instead the incarnation of kindly grace, and not ungrateful for a word of honest tribute from an American disciple.

At his request, to identify my intellectual interests, I listed the subjects of my published essays: P. E. More, Kierkegaard, Augustine, Francis of Assisi, Dostoyevsky, and Sorokin. T. S. Eliot then treated at some length my question concerning the relationship between Christian Humanism, Existentialism, and Thomism. It was his opinion that a close connection did in fact exist between Existentialism and Christian Humanism in a common preoccupation with actual individuals, choosing painfully their way in faith and life. This was not, of course, due to any historical continuity between the two systems.

Christian Humanism and Thomism were also similar, since both were structural as well as personal, viewing life as Sub-Human, Human, and Divine. Here also, however, there was little external historical connection. The question was empirical, for individual Christian Humanists might be closer to Thomas or to Kierkegaard, depending on their interests. A Christian Humanist who emphasized the three levels, science, philosophy, and theology, would be closer to Thomas; one who stressed the soul's decisive pilgrimage would incline to Kierkegaard.

Christian Humanism, uniting the structuralism of Thomas and the existentialism, as well as the Socratic dialectic, of Kierkegaard, seemed the best possible Synthesis. On the common ground of Christian Humanism the Roman Catholics, Maritain, Gilson, and Dawson, and the Protestants, Berdiaeff, Niebuhr, and Eliot, were essentially of one mind.

I enquired whether Protestantism and Roman Catholicism might not unite on the common basis of Christian Humanism. Eliot suggested two obstacles to union:—the shattered theology of Protestantism, and the intransigence of the papacy. Classical Christians, whether in Roman or Protestant Communions, were already aware of basic identity; from spiritual community objective union might indeed grow. Rome's tendency, the tendency of any totalitarian system, to burn at the stake dissenting minorities, was the great Roman obstacle to union.

The Protestant difficulty was a fissiparous tendency, common to democratic organizations, a trend toward theological anarchy, ethical solipsism, and denominational diversity. The Protestant disintegration, in part, was now countered by the World Council of Churches, and perhaps even more effectively, by a considerable revival of articulate Theology. Mr. Eliot mentioned the Congregationalist, C. H. Dodd of Cambridge, eminent New Testament interpreter, as a noteworthy example of the return of a prodigal Protestantism to classical Christianity.

We discussed Paul Elmer More at some length. T. S. Eliot mentioned his life-long acquaintance with the great American Anglican, a friendship which had begun years ago in St. Louis. Our conversation thus led directly to American Protestantism, with its confusion of tongues. I was heartened to hear T. S. Eliot's opinion that English Christianity had largely recovered whatever ground it had lost to the arid rationalism of the eighteenth and nineteenth centuries. A dissenting minority, without articulate leadership, said Eliot, was patiently tolerated. Nineteenth century unbelief, now feeble in Europe, was, however, still strong in the United States. The obvious American need, therefore, was the renewed teaching of the Christian Ideas in universities and colleges, at present theologically illiterate.

Basic Christianity had to be given in larger quantity and in improved quality to the members of churches, to parents, to young people, and to the children in the home. Nothing could be achieved until Christian Theology replaced the

To Train 100,000 Laymen

Atlantic City, N. J. (RNS) A driv recruit 100,000 laymen for training this in evangelism was drafted by the Nat Commission on Evangelism of the Presb ian Church in the U.S.A., at the closing sion of its annual meeting here.

The emphasis on lay evangelism will the second year of the New Life Mover a three-year campaign to enlist 1,000,000 members and start 300 new churches by

The laymen's training program wil clude all of the synods in the United and will involve setting up about 700 sc to be conducted in the 276 presbyteries c denomination.

Joseph Hart, a student at the James ken University, Decatur, Ill., and mod of the Westminster Fellowship, the ch youth organization, and Miss Janice pard, moderator of the Westminster F ship of the Colorado Synod, brought a sage to the commission pledging coope of church youth in the New Life Move They asked that one-tenth of any goals in the campaign be assigned t youth.

Dr. Paul Moser, of Philadelphia, senting the National Council of Presby Men, pledged the support of the ch men to the New Life Movement.

The commission accepted the recomm tion of Dr. Charles T. Leber, executi retary of the Board of Foreign Mission clergy and lay leaders be exchanged b this country and Europe in order to the New Life Movement abroad and le the problems of foreign churches.

On a Wide Circuit

W. W. Reid

"A Story to Tell"

For quite a number of years, I hav a more or less consistent reader of *P Ink*, magazine of the advertising pro And I have often wished that my mi friends could also regularly peruse it

Not that they and I are in the adv field. But we have "a story to tell," advertiser has a story to tell; and I fin to "translate" from advertising in realm of Kingdom promotion. With disparagement of the magazine or i let me say the preacher will glean a many ideas of what not to do as to do from a study of advertising.

For the preacher and the advertise quite different businesses—even if patiently to hear someone say every then, "Well, if the church would this as a business man would. . . ." F of this talk there is a simple answ to the chapter on *motives of the a* any text on advertising, and note one of these sales motives is a mot

church in its appeal to the hearts and nces of men! Self-interests, prides, pergains cannot be the motives of the ian enterprise!

a few references to *Printer's Ink* of ary 13, 1948, will indicate what I mean helpfulness of such a publication:

correspondent takes to task the adverwho uses fear as a sales motive. He a proud executive as saying of his ad: ants a feeling of insecurity in the peond as soon as you start making people themselves you can sell 'em anything." haps fear and insecurity are not preachotives as they once were. But do we em? Are they worthy? I recall, during sion days, seeing men, who had battled t business odds all week, physically and slide down in their seats on Sunorning when the preacher dwelt on the rity of the times in his sermon. Should ave had spiritual food instead?

ther page reviews a book on the five rules of selling: Attention, Interest, DeConviction, Action. Translate that into of sermonizing and teaching!

he "Clinic column" one writes: "In my n one of the greatest fallacies popular many advertising men is their fervid to create trick devices for ad recognirather than sales action. Each tries to the other in the selection of personformat, special type, distinctive art, slogan, and eye-catching symbols." Is for my mind to wander to ludicrous n titles, acrobatic pulpit manners, and shipful rousements? Are we after serecognition or spiritual action?

l this from an officer of the Bureau of al Affairs, Washington, might be transinto a motto for the preacher's study: ell something, you have to give your ct a reason for buying it."

e Plans Pastoral Care

HAM, N. C. (RNS) Duke University ty School has announced plans for the shment of a Department of Pastoral headed by the Rev. Russell L. Dicks, in of the Wesley Memorial Hospital icago. The new department will begin ions in Sept. 1948

raduate of Union Theological Seminary, York City, Mr. Dicks has served as a in in various hospitals, including Masetts General at Boston and Presbyterian al of Chicago.

was the first president of the Associaf Protestant Hospital Chaplains of the can Protestant Hospital Association; as served on the faculties of Southern dist University, Episcopal Theological ary, Andover-Newton Theological Sem-Harvard Divinity School, Chicago Thel Seminary, Garrett Biblical Institute, mick Theological Seminary, and Bethiblical Institute.

religious vacuum characteristic of the American mind. It was not so much that Americans had rejected classical Christianity, and had turned deliberately to stoicism at best or epicureanism at worst. Actually, Americans had seldom been granted an acquaintance with the subject. The distortions of Fundamentalism, or the "subtractions" of Relativism, had focused American attention. Intelligent men, faced exclusively with these false alternatives, had chosen the "subtractions" of Relativism.

Religious enthusiasts, confronted with the same alternatives, had chosen the Fundamentalist intellectual Nihilism. In the excitement, classical Christianity had been lost to view. American Christianity was doing remarkably well, under the circumstances. It was beyond doubt a clear example of the miraculous labor of the Holy Spirit that American Christianity had so well survived its equally-virulent Fundamentalist and Relativist epidemics.

America desperately needed a great revival of classical Christian Theology. In particular the American university mind had become theologically uneducated. Confused adolescent mentalities could not be made coherent without a basic theological renaissance. American colleges for some time had been engaged in the manufacture of religious illiterates. Youth had been graduated essentially, that is, *humanly,* uneducated.

The teaching of Christian Theology, once a responsibility of public education, had been left to the home and the church. But the parents, to whom the religious nurture of the young had thus been entrusted, were themselves second or third generation illiterates with nothing significant to teach. Until parents relearned the meaning and history of Christianity, exactly how could they impart a religious nurture worth mentioning to the little people? The churches, often led by fundamentalist or relativist ministers, gifted neither with words nor ideas, frequently did their best to obscure the Christian faith. Appointed teachers in church schools, who labored heroically in the dismal lack of information, were more or less "the blind leading the blind."

An unfortunate result of the American habit of teaching Christianity, in sentimental form, and only to children, had been the widespread assumption that Christianity was intellectually childish. When young people reached the age of sixteen, they concluded that religion was beneath their serious attention. Young people needed the realization that Christianity was primarily an adult affair, difficult rather than childish; thus it would be possible to excite their curiosity and arouse their admiration. Mr. Eliot approved, at the college level, semester reading projects and research essays in Christian primary sources. He was convinced that the study of Christianity's major personalities, past and present, in universities and in churches, would restore to modern youth a natural respect for Christian thought.

A minority revival of Christian education, Mr. Eliot believed, did in fact exist in the United States. One could teach and pray, in the confident hope that the Candle, brought from under the bushel and placed upon the candlestick, would give Light to all.

T. S. Eliot's essays on the meaning of Western post-war culture, he acknowledged, were shortly to be published.

I enquired whether T. S. Eliot considered C. S. Lewis a legitimate Christian Romanticist. Had there been time I would have cited Lewis' reference in "Pilgrim's Regress" to T. S. Eliot as one of "The Pale Men," living a cloistered "life of the mind" withdrawn from the common humanity. C. S. Lewis' book had been sub-titled, "In Defense Of Christianity, Reason, and Romanticism," and all his books, as his readers know, are remarkable flights of the imagination

(Continued on page 208)

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100,000 Missionaries

LONDON (RNS) A campaign to recruit 100,000 more missionary workers and increase annual income by 100,000 pounds (about $400,000) was approved here by The Methodist Missionary Council. The council, consisting of representatives from every Methodist district, is summoned only on occasions of emergency.

The council's action followed demands by The Methodist Missionary Society for drastic action to avoid having to reduce its missionary staff by 20 per cent because of rising costs. Previously, the chairmen of the Methodist districts had met to urge 50,000 more workers and the raising of 50,000 pounds, but the council considered these increases "inadequate."

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His Classroom Is The World

(Continued from page 195)

learns in childhood. Singing as he read, the pupil saw for the first time words he had known all his life.

One astounded student broke off his singing to murmur, "it's magic!" The phrase has been repeated around the globe. In the years since its beginnings on Mindanao, "Each One Teach One" has proved its inestimable value in the Malay States, the Near East, India, Africa, and South and Central America. This year Dr. Laubach is introducing the method in seven more countries of West, Central and South Africa, making literacy charts in a score of languages.

Wherever it goes, "Each One Teach One" opens windows not alone to knowledge, but to Christianity as well. Missionaries have discovered," Dr. Laubach says, "that teaching illiterates offers them the long, close contact which they covet for personal evangelism. Each of the members of mission churches is being trained to select some illiterate neighbor and win him to Christ while teaching him to read.

"We have found that if the Christian has his heart full of Christ, it is as easy to win the student to Christ as it is to teach him to read. In the process the church members get a taste of the joy of winning souls, and their own lives are given a new fire. The missionaries thus multiply their own efforts manyfold, for they have more and more of the Christian community working for Christ."

Because "Each One Teach One" encourages unselfishness and mutual aid, Dr. Laubach sees in it a pattern for developing cooperation among all the peoples of the world. Wherever he goes he urges those who can read, to break through the boundaries of race, class and religion in teaching others. The extent to which his plea succeeds is illustrated by the fact that Christians and Moslems, princes and housewives, large landowners and college co-eds took part campaign in the Near East last spring

His recent book, "Making Ever World Safe," which he has written newly literate reader, explains the p of world peace—the UN, the atomic food — and describes the possibilities ing international cooperation on an One Teach One" basis.

"One of the best services we can our world," the book states, "is first important knowledge and then to with others. In this way knowled spread by chain action. In this chain each one will teach one. This is wh person with education is so importan present time. The future of the worl pendent upon you who know the tr this present day of danger it is de upon whether or not you offer your and love to spread what you know everybody knows it. Thus we shal men's minds safe and the future of th safe from destruction."

T. S. Eliot

(Continued from page 207)

though securely based upon classica tianity.

I am not at all sure that C. S would regard T. S. Eliot as emo anemic. Quite probably the referen to Eliot's early negativism. I was in in evoking, if possible, any reverse Eliot might have in mind. C. S. Le serted T. S. Eliot, had been deeply in by Charles Williams, certainly a le Christian Romanticist. There had been room within Christian fellows men of diverse temperaments. I was impressed, from my interviews with men, with the Christian Classicism and the Christian Romanticism of Both leaders clearly shared one s commitment to Christ the Lord of L

T. S. Eliot expressed his convict the political terms "right-wing" an wing" no longer had any clear r particularly in England. A tremendou tion was in full progress on all sides were perhaps two systems with whic tianity would be forever at war — cratic collectivism, denying the in

one hand, and democratic anarchy, g the group, on the other. A balance n the necessities of the community and eedom of the individual seemed the t achievement, but, as Eliot has writ- "The Idea Of A Christian Society:" as hereafter, the alternative to Hell is ory."

tive Protestantism

(Continued from page 197)

Why?

Because it must prevent the decep- alumny and corruption of its subjects harm the general good.

Are there other pernicious freedoms?

Yes — freedom of education, freedom paganda, and freedom of assembly.

Why are these freedoms pernicious?

Because they serve to teach error, prop- vice, and plot against the Church.

Does one sin gravely who subscribes to al newspaper?

Yes. . . . Because he contributes his to evil, places his faith in jeopardy, ves others a bad example."

be someone says "But, after all, you oting from the catechism in Spain," I vaive the fact for the moment that Catholic policies are not determined United States of America, but at the n.

vever, from the Catechism entitled al of Christian Doctrine" published by others of the Christian Schools, with nprimatur of Cardinal Dougherty of elphia, I find the following:

What more should the state do than the rights and liberties of the church?

The state should also aid, protect and the church.

What then is the principal obligation heads of states?

Their principal obligation is to practice the Catholic religion themselves, and, as they are in power, to protect and defend it.

"Q. Has the state the right and the duty to prescribe schism or heresy?

"A. Yes, it has the right and the duty to do both for the good of the nation and for the faithful themselves; for religious unity is the principal foundation of social unity.

"Q. When may the state tolerate dissenting worships?

"A. When those worships have acquired a sort of legal existence, consecrated by time and accorded by treaties or covenants.

"Q. May the state separate itself from the church?

"A. No, because it may not withdraw from the supreme rule of Christ.

"Q. What name is given to the doctrine that the state has neither the right nor the duty to be united to the church and to protect it?

"A. The doctrine is called liberalism. It is founded principally on the fact that modern society rests on liberty of conscience and worship, on liberty of speech and of the press.

"Q. Why is liberalism to be condemned?

"A. 1. Because it denies all subordination of the state to the church; 2. Because it confounds liberty with right; 3. Because it despises the social dominion of Christ and rejects the benefits derived therefrom. (Pages 132-33.)

Protestants have a different approach to this question. The government should not play religious favorites. It should grant equal liberty to every individual and to all religious groups.

(To Be Continued Next Week)

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Washington Diary

(Continued from page 201)

nineteen states and twenty-nine denominations and organizations. Among those present were Senator Arthur Capper of Kansas, author of the bill to cut advertising of liquors; Senator Forrest C. Donnell, a Missouri Methodist; and Bishop Charles Wesley Flint of the Washington Area. The list of distinguished speakers represented twenty-five various fields. This annual International Reform Federation breakfast has proven to be completely distinct and unique in the annals of reform technique.

Our Field in the Orient

Dr. D. Stewart Patterson, executive secretary for the Methodist Commission on Chaplains, in a stirring and graphic report on his recent visit to the Orient on the occasion of China's centennial observance of Methodist missions in China, held the Washington Social Union in rapt interest recently.

Dr. Patterson suggested that we not demand a full and immediate democracy in China, and added, "there is enough American war material on the Pacific Islands to save China. China may be corrupt," he conceded, "but Chiang has held China together." One drew unmistakably from the address of the evening that the Methodist work in China, having just completed a very troubled century, was standing today looking out on a vast and difficult field but with fidelity and heroic heart.

The Homemaker's Corner

Mrs. Harry A. Burnham

More Thoughts about Chairs

I have just come from a club meeting where the presiding officer was repeatedly addressed as "Madam Chairman." Being chair conscious at the moment I took up the evolution of that title and found that, for many centuries, the only person in a gathering who had a chair was the presiding officer. All others sat on backless benches or on the floor. This goes back to the Sanhedrin, the highest court of Hebrew justice, which, according to Jewish tradition dates back to Moses.

Changing customs have given everyone chairs, although I sometimes think the floor might be a more comfortable seat!

It is a universal custom to make fun of the fashion foibles of women. There are in museums such pieces as the French Cacqueteuse chairs, defined by Cotgrave as "the seats whereon women sit when they prattle together." And there are Farthingale chairs made without arms that the wearers of the enormous hooped petticoats of the eighteenth century might "sit with decorum."

But women have not always been alone in fashion foolishness. There were chairs designed to cater to the foibles of men, such as the "Conversation Chairs" which were made without backs or arms for the early Georgian dandies, upon which they sat astride, spreading their richly embroidered coat-tails, like peacocks, for everyone to admire. History draws a kindly curtain across the hiding place of those chairs, that men of today may not blush therefor.

There are political chairs, such as the Prince of Wales Feather Chairs. And we are told that ardent politicians of today sometimes have an elephant or a mule carved into their chairs. What should be the emblem on the third chair of 1948?

The library chair of good Ben Franklin is appropriately used by the president of the American Philosophical Society. It is a utilitarian piece of furniture, its seat being adjustable to form a step-ladder upon which its owner doubtless climbed to select a book from his vast library. Books and chairs should be constant companions.

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Fairhaven Reopened

Centre Methodist Church of Fairhaven, Mass., which was destroyed by fire on January 19, 1946, was officially reopened for church services and activities by the Rev. G. Albin Dahlquist, superintendent of the New Bedford (Mass.) District. The special reopening service was held on Sunday, Feb. 15th.

The churches of Fairhaven and New Bedford were invited guests, and the reconstructed church was filled to capacity, with people even standing! The neighboring Methodist ministers assisted in the service. Edward F. Hammond, chairman of the building committee, presented Selectman Charles W. Knowlton of Fairhaven who brought greetings from the town. Greetings of the town's churches were brought by the Rev. Joseph Merchant, executive secretary of the Interchurch Council of New Bedford, and by the Rev. Horace Westwood of the Unitarian Memorial Church of Fairhaven. Albert E. Silver, president of the board of trustees, responded for Centre Church.

The reconstruction of the church edifice was completed and the Fellowship Hall Unit finished early in January. The first service was held in the hall on the first Sunday of the year. A section of rooms which was greatly needed for educational purposes could not be finished under the contract, because of excessive costs; so the pastor, the Rev. Wilfred D. Hamilton, organized a group of church members for volunteer construction work. With work nights and Saturdays, and the use of left over materials together with a minimum of new materials, the volunteer workers were able to finish these rooms in time for the reopening.

At the reopening service, a red rose was presented to each of the workers, in appreciation for their cooperation and sacrifice of time and energy. The completion of the sanctuary, the steeple, and a small social room addition must wait for more funds and a lowering of present inflationary building costs. As one town official said, "You now have a very attractive place in which you can worship and carry on your work quite adequately, for several years if necessary, before completing the entire plant."

The pastor reports increasing attendance at church school and church services; and the morale of the people, which has been high throughout their difficulties, has risen to even higher levels.

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Books Reviewed

"The Kingship of Christ"

This is a little book, but like many other little books, its value far surpasses its size. Here, in the Stone lectures, delivered at Princeton in 1947, the general secretary of the growing World Council of Churches provides his readers with a survey of the changes in theological emphasis that have transpired during recent years of suffering and crisis among the churches of Europe.

From the older Protestant view, in which church and state were two realms which did not get in each other's way, and whose interests were separate and distinct, he traces the hard road by which the European Christians have come to see the supremacy and kingship of Christ, and to proclaim His reign and authority above all worldly powers. At the end of this bitter pilgrimage, the new and significant conclusion to which the churches came was: "The Lord of the church is the Lord of the world," and "The church is the conscience of the nation."

The writer authenticates these important new foundations in a chapter devoted to "The Kingship of Christ in the Bible," which is particularly impressive and will cause every reader to re-think his concepts of Christ. It is bound to deepen any minister's proclamation of the Word. Additional chapters describe the implications of the acceptance of the doctrine of kingship, in the church and in the world. By W. A. Visser 't Hooft.—Harper and Brothers, 1947. Price $1.75—Reviewed by C. F. Avey.

"Albert Schweitzer, An Anthology"

With an introduction written in Dr. Joy's well known style, mingling a poetic strain in prose writing, the reader is here offered more than 250 pages of quotation from Dr. Schweitzer's works.

The selections are severely isolated from the contexts and set forth under arbitrary headings, such as "The Sanctuary of Thought," "The Altars of the World," "The Religion of the Spirits," and sixteen others.

It is, I think, a very usable book for that type of meditation and thoughtfulness for which one wishes to have the daily stimulation of a great mind expressing itself on a great concept.

Dr. Joy has done a service in this compilation, but his own foreword must be taken seriously, namely, we are to go on from this beginning into the works themselves.

Both men, Dr. Seaver and Dr. Joy, have known Albert Schweitzer, and the former of the two has spent a great deal of time in his company. Both books carry Dr. Schweitzer's approval. By Charles R. Joy.—Harper and Brothers, 1947. Price $3.75.—Reviewed by Edwin P. Booth.

"Albert Schweitzer, The Man and His Mind"

The publishers call this "a defini raphy." Let it be stated at the out this is a misleading statement. No bi can be definite while it's subject y And Albert Schweitzer is very muc

For one who has not read Schweitz writings this book will be valuab valuable. Here he will find a certain forward description of events anc quotation. To this reviewer's judgm book fails because it is neither biogr the true sense, nor editing in the tr but a combination of the two.

For the men who already know weitzer books this new one will a long desired information, but not to justify the hope one has when the jacket-promise.

The greatest helpfulness is in th in which one finds the story of t since the writing of *Out of My Thought.* Here we are able to fo thread of the great life through terrible decade.

The book is dedicated to the h Lambarene, and contains some fir graphs. By George Seaver. Har Brothers, 1947. Price $3.75—Revi Edwin P. Booth.

"Planning For Children In Your Church"

This brief, but useful, booklet cover the main issues of the wo ligious education as performed in t school. The children we work wit cilities and program of the scho church, are dealt with in five chapters. This is an excellent little for the worker's conference, teache class, or the five session institute. for discussion, and bibliography, a each chapter. By Hazel A. Lewis Press. Price, 50 cents.—Reviewed Avey.

"Not As The World Giv

These are letters from prison by ful Belgian pacifist, most of them the author while in solitary confi cause of his resistance to war. Th a deep sincerity and devotion, an through with an abiding optim glowing introduction, provided by lator, Edith Lovejoy Pierce, makes acquainted with the personality from which these meditations spr a modern saint who has seen m bitterness of life, but not too mu him from singing behind pris Meditations by Philippe Vernier. Press. Price, $1.50.—Reviewed by

e Goodly Fellowship of the phets"

Hebrew prophets are an unfailing of interest, and the flow of books and s about them has continued ever since "discovery" by modern scholars. This t volume does not, apparently, under- o say anything new, and in all proba- nothing new can be said about the s Old Testament seers. It does, how- attempt in non-technical and readable to state once again the history, back- d and message of the race of the proph- hapter by chapter the personalities of great men are discussed. The volume be recommended for lay readers, who to get at the heart of the prophets and they have to say, without being encum- by critical problems. Teachers and stu- in institutes and similar educational cts will find the book very easy to use ery helpful. By John Paterson. Charles ner's Sons, 1948. Price $3.00—Reviewed F. Avey.

e Gospel of Suffering"

David Swenson has given us in this ne an English translation of a valuable by the famed Danish philosopher and ry figure of the past century. Kierke- l, whose early death at forty-two, termin- a prolific literary activity in the phil- ical and religious field, has provided a study of the unsolved problem of suf- g. The Danish sage attempts little in the of ultimate insight into the reason for ing, but seeks to justify the fact of its nce and to point out its redemptive ties in human experience.

e study is not distinguished for its novel- for extraordinary insights, so much as valuable for its steadying and reassuring in a day when suffering is intense and spread. The writer's style is leisurely mellow in character, even wordy and re- ve to the American reader. The entire reflects Christianity of the continental There is more of submission to the fact ffering than of rebellion against the s of it. Little dedication to the creation world where suffering is diminished, ially that which arises from man's sin- shows itself in Kierkegaard's philos- By Soren Kierkegaard. Augsburg Pub- g House. Price, $2.75—Reviewed by C. vey.

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Deaconess Marches On

Field Representative of the New England Deaconess Hospital

Clarence Morrill

The past month your Field Representative has had the opportunity of representing the New England Deaconess Hospital at the National Association of Hospitals and Homes of The Methodist Church at a two day conference held on February 18 and 19 in the Hotel Gibson at Cincinnati, Ohio.

While there were many high-lights of great interest to hospital administrators, one of the fine things that happened was the presentation of certificate awards that were presented by the executive secretary of the Board of Hospitals and Homes, Dr. Karl Meister, to all personnel of Methodist institutions who have been in the employ of their institutions for twenty-five years or more.

The New England Deaconess Hospital had four such employees and during the banquet hour, at which time Dr. Umphrey Lee—president of Southern Methodist University—was the speaker, the certificates were presented to your Field Representative for the following persons in the employ of the Deaconess Hospital: Miss Orianna Harding, with thirty-five years of service; Miss Ada Hamlin and Mr. Howard Lewis, with twenty-seven years of service; Miss Ruth Sherman, with twenty-five years of service.

Present at the conference, from New England, were: the Rev. Clarence A. Morrill, Field Secretary of the New England Deaconess Hospital; the Rev. Sydney Adams, Chairman of the Committee of Hospitals and Homes, of the N. H. Conference and the Rev. Richard Christie, Chairman of the Committee of Hospitals and Homes, of the N. E. Southern Conference.

Your Representative would like to indicate, in closing, that the Methodist share of the New England Deaconess Hospital Building Fund is now well over $100,000. This is still a long way from $225,000, which is only the fair share of Methodists in New England in the erection of our new hospital.

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Study On Higher Education

NEW YORK (RNS) A study of the total strategy of Protestantism in the field of Christian higher education has been launched and will require three years to complete.

The study will be undertaken by a commission named at a meeting here of the executive committee of the National Protestant Council on Higher Education, which is composed of the church boards of education of 25 denominations.

The commission will consist of Dr. Donald Faulkner of New York, Northern Baptist Convention; Dr. John O. Gross of Nashville, Tenn., Methodist Church; and the Rev. E. Fay Campbell of Philadelphia, Presbyterian Church in the U.S.A., with Dr. Lawrence Foster of Oxford, Pa., as director of research. Dr. Foster, professor of sociology at Lincoln University, will devote part-time to the work, at least for the present.

A preliminary report on the study will be presented at a special meeting of the National Protestant Council in Chicago, July 7-8. Attendance will be limited to secretaries of church boards of education.

Baby Sitters

WINCHESTER, Va. (RNS) A corps of baby sitters has been organized at the First Baptist church here.

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Young couples who have young children and find it impracticable to take them to church now attend while someone else sits home with baby. The baby sitter is provided by the office staff of Dr. E. T. Clark, pastor.

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Schedule For Amsterdam Assembly

New York (RNS) A tentative schedule of sessions for the first assembly of the World Council of Churches at Amsterdam, Holland, Aug. 22 to September 4 this year, was announced here at a meeting of the American Committee for the World Council.

The opening service on the afternoon of August 22nd will be held at the Nieuwe Kirk in Amsterdam, with Dr. John R. Mott as the principal speaker on the general theme of the assembly, "Man's Disorder and God's Design." A noted missionary leader and winner of the Nobel Peace Prize, Dr. Mott is one of the five presidents of the Council's Provisional Committee.

A maximum of 450 delegates will be seated at the assembly, representing the 134 Protestant and Orthodox Churches in 39 countries which have signified their intention of joining the World Council of Churches.

A review of the historical interdenominational movements leading up to the first assembly will highlight the first plenary session on the evening of the 22nd. Addresses will be given by the Rt. Rev. George H. K. Bell, Bishop of Chichester; Bishop Ingve Brilioth of Sweden; Dr. Marc Boegner of France; and Dr. John A. Mackay of the United States.

On Monday morning, Aug. 23rd, the constituting assembly of the World Council will receive a report from Dr. W. A. Visser 't Hooft of Geneva, general secretary, on the program undertaken by the Council's Provisional Committee during the decade since it came into being at Utrecht in 1938.

Dr. Visser 't Hooft's report will be referred to four special committees and by the close of the day it is expected that the preliminary stages in the formal organization of the World Council will have been completed.

Also on the 23rd, Dr. Karl Barth, Swiss theologian, will make the opening statement on the work of the World Council's study commissions, and Prof. C. H. Dodd of the U.S. will discuss the Biblical basis of the assembly's theme.

The four study programs will be presented on Tuesday, August 24, by speeches on the various subjects to be considered: "The Universal Church in God's Design," Bishop Gustav Aulen of Sweden, chairman; "God's Design and Man's Witness," Prof. Hendrik Kraemer of Holland, chairman; "The Church and the Disorder of Society," Dr. Reinhold Niebuhr of the United States, chairman; and "The Church and International Affairs," Mr. Kenneth Grubb of England, executive chairman.

From Wednesday, Aug. 25th, on, the assembly will be divided into sectional meetings for six days of study. Delegates will devote morning sessions to consideration of the reports presented by the four commissions, all of which will be ready in galley proof by the time of the assembly, and which will later be published in book form.

Afternoons, the four special committees will be in session. One will study the constitution as now framed, plus seven or eight proposed amendments; another will seek to establish the policy of the World Council as an organization; the third will handle the administrative details of the council; and the fourth will consider miscellaneous concerns of the various national churches, including anti-Semitism, women in the church, mutual aid among the churches, and training of lay leadership.

All commissions and committees will report back to the plenary sessions in the closing days of the assembly, which will end on Saturday, Sept. 4. The plenary sessions, it was said, will adopt and not just receive the various reports submitted to it, subject to possible revision from the floor.

There will be three public meetings during the assembly, the first on "The Christian Witness in the World," the second on "The Christian Witness in the Social and National Order," and the third on "The Christian Witness and the International Order."

Alternates to the assembly will have study sessions of their own, while a more popular program will be arranged for visitors and guests.

Dr. Henry Smith Leiper, associate general secretary of the World Council, announced that briefing conferences for American delegates, alternates and press representatives who are going to Amsterdam will be held in New York City on Apr. 19th and in St. Louis on Apr. 26th. A conference is also being considered for the West Coast.

Preliminary to the assembly, it is planned to hold large ecumenical services in churches throughout the country on Whit-sunday, May 16, to focus the attention of Protestantism on the importance of the sessions at Amsterdam.

More than 325 radio stations will present a series of four recordings entitled "Pilgrimage to Amsterdam." The program consists of interviews conducted by Raymond Swing, radio commentator, with Dr. Leiper, Dr. Henry P. Van Dusen, president of Union Theological Seminary in New York; Bishop G. Bromley Oxnam of the New York Area of The Methodist Church; and Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs.

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What The General Conference May Do

(Continued from page 201)

the most competent and consecrate available.

The conference may request or i way arrange that when a change t necessary one of the bishops shall signed by the Council of Bishops fr part of the church to residence in W ton. An area bishop might be pla Baltimore. The bishop in Washingto represent Methodist constituencies at of government, perhaps having the of Columbia as his local area. He co sult the Council of Bishops as to a matter, respecting its judgment w pressed. He could serve other bishops ergencies without interfering with the tions. It seems incredible that the W ton residence should be manned on the small circle of a single jurisdictio

The conference may decide to national center in Washington, no single department of its work, but whole program, a unifying center fro its Christian influences may be spread

The conference may repel lobby g their attempts by direct or devious m cause it to adopt economic or socialis of radical or sentimental minoritie General Conference itself, through partially selected committees, is bet than are self-chosen and biased com to give the best advice to its minis constituencies. The conference may gest that it is inexpedient for genera of the church to become allied with or partisan bodies within their ow munion.

The conference may resist, if not r forts to push Methodism into imma considered or inconsistent union wi

Miscellaneous Advertise

TEMPLE HALL, 35 Temple St., Mass., sponsored by the First M Church. A good place for moderat young women to live or spend a in the heart of Boston. Young wom for the year round. Families in the Rooms $3.50 per week and up. privileges. For information, write tron, Mrs. Minerva Phinney.

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. Any attempt to arouse popular move- to compel representatives elected by nferences to favor impetuous action of kind may be rebuked or ignored. If table and workable church union ever nes imminent will not this be the re- f much consultation, consideration and r?

e conference may be marked by a deeply ional spirit, by devout praise and joy- s, by divine appetency and love which uplift those present and by its reports ify Christendom. The wide fellowship lievers is refreshed and invigorated by ne evidences of Christian faith and ferv- its allies. The most friendly coopera- between valid branches of the church is ht about by unity of the spirit produced ch manifestations.

e General Conference of 1948 may act cordance with any or none of the above ilities. These and other items of pro- legislation will be its judges, however, vill determine the value and effect of its rations. Vast numbers of people will the outcome with hope and much con- ce.

Methodism finished? Has its work been leted? Has the call of God to this h of the one Christian service been lrawn? Many do not believe this, not of whom are in other communions. think their own work stronger with id of Methodism than without its col- ation. And what is the situation as to resent needs of mankind? Are not our much like those which obtained when Wesley launched a moral and religious ment whose redeeming power was felt d the globe? Americans have little d for complacency. Government, so- and even the church are assailed by evil nces to which many yield. A cultured ner recently asserted that Americans are of liquor, women and gold. The baser ites of the flesh contaminate the spiritual life of all communions. The venom of the serpent poisons the mind and bodies of too many church-members and officials. There is hope of better things in the youth movement, if it is not misled, but addiction of women to alcoholic and social indulgences and lax marital relations are deadly threats to Christian character and work. What a time to talk or even think of running away from the responsibilities and unlimited opportunities of a body which was once regarded as "the shock troops of Christianity." The Church, with the aid of a General Conference for whose highest effectiveness multitudes of us who must remain at home will be praying daily, may take its place in the front ranks of the marching and militant forces of Jesus Christ, Lord of Peace and the Sword of Righteousness.

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A Gift For Gulfside

(Continued from page 200)

thousands of youths and adults—an outstanding feature of this project, which has been approved by the Council of Bishops and the Division of Home Missions and Church Extension, is the Vocational School for seriously retarded and pitiably handicapped boys and young men. These boys have grown up like "Topsy" in many of the off-the-way places and secluded rural communities where school facilities are often non-existent. Before they really know it, these lads are 16, 17, 18, and even 19 years old, and possess meager elementary training. Many of them can hardly read or write.

This "lost boy" as Bishop Jones designates him, Gulfside aims to serve. There is no other school anywhere to which he could turn. Here he is taken through the eighth grade and trained and tutored in some suitable trade so that he can help himself and be a help to others. Invariably these students testify, "The light of hope was lit in me at Gulfside." Among these are able mechanics and foremen, and church workers, teachers and preachers, to whom Gulfside opened various doors of opportunity and usefulness.

Now one more pause before you follow the benevolent stirrings of your heart to share and to rescue when desperate needs exist.

Last fall the South Pacific hurricane and the Gulf of Mexico tidal wave rampaged through this region and utterly ruined our main and most usable building, the Forsyth Hall, by lifting it from its foundation and throwing it ten to twelve feet aside. It was twisted and torn and utterly wrecked. In the mighty sweep of this devastation the upright piano in our small chapel was carried a half mile away and buried in a swamp. The pulpit was snatched from the same platform and, curiously, was taken three-quarters of a mile in another direction and left on higher ground—symbolical, I trust, of a better day which is dawning for Gulfside.

The replacement of the Forsyth Hall is our most urgent need. The advance program includes a chapel, a boys' school building with a manual training section, an assembly hall, and some very important sanitary and other ground improvements. The cement blocks for these structures are to be molded and manufactured by the students and other helpers of the school under competent supervision.

This unique Methodist institution is supervised and controlled by a board of trustees constituted as follows: 3 elected from each of the 5 annual conferences in the New Orleans area; 2 each from the Board of Missions and Church Extension, the General Board of Evangelism, the Board of Education, and the Woman's Division of Christian Service; and 7 at large. The founder of Gulfside, Bishop R. E. Jones, and the bishop of the New Orleans area are members ex officio.

The office for the advance movement is being provided with utilities and telephone, rent free, by the General Board of Evangelism, under the same roof with the Upper Room, at Nashville, Tennessee. This great board, of which the indefatigable Harry Denman is the Executive Secretary, is making this provision as a token of its great concern that this program shall be fully realized.

Finally, if the readers of ZIONS HERALD—always alert to capitalizing on special opportunities in meeting humanitarian and life and character building needs, will follow the promptings of their good hearts, gifts and pledges will be arriving at the office of the Gulfside Assembly Advance Movement, 1908 Grand Avenue, Nashville 4, Tennessee, in gratifying succession. To aid such a laudable cause surely presents an alluring challenge.

Medicine As Christian Vocation

CINCINNATI (RNS) A plea for more doctors and nurses to devote themselves to their professions from a sense of Christian vocation was made here by Methodist Bishop G. Bromley Oxnam.

In an address before the National Association of Methodist Hospitals and Homes convention, Bishop Oxnam pointed to a decline in the number of physicians in proportion to population. He said that while the number of doctors had increased by 55,000 since 1920, there was one doctor for every 578 persons in 1900 while there is now but one for every 750.

Deploring the "unequal distribution" of doctors, he asked why a child in Mississippi, where there are 1,894 persons for every physician, should have only a third of the chance for "proper scientific medical care as the child in New York state where there is one physician for every 528 persons."

While he made no call for socialized medicine, Bishop Oxnam pleaded for open minds on the subject.

Bishop Hartman Honored

News of Worcester District

New England Conference

J. Garfield Sallis

Quinsigamond Church, Worcester, of which the Rev. Cato Dick is pastor, invited Bishop Lewis O. Hartman to be its preacher on Sunday Feb. 15th, in order to make opportunity to honor the bishop in view of his approaching retirement. The church was crowded for this occasion, and the service enriched by choral music for which this church is famous. After the service, Bishop and Mrs. Hartman were escorted to the Sheraton Hotel where a reception and dinner took place. Judge Carl Wahlstrom, with felicitous remarks, made a presentation to the bishop on behalf of the church, and a corsage was presented to Mrs. Hartman.

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Preparation For Lent

Canvassing for Current Expense Budgets ought to be done at some time other than the Lenten season, thinks the Rev. Charles W. Jeffras of St. Paul's Church, Lowell, Mass., who addressed the District Ministers' Association at Shrewsbury on Feb. 16th, on "Preparing Myself for Lent." Dr. Jeffras also urged that social and other events in church life should not be allowed to compete with the devotional and evangelistic emphasis which this season provides. He also urged ministers to devote more time to personal religious cultivation, particularly in seeking the ministry of silence and meditation, lest their pastoral labors become "sicklied o'er with the pale cast of professionalism."

Godspeed To Barrows

In the business meeting of the above association on the same date, with the Rev. William R. Nordos of Wesley Church, Worcester, presiding, a resolution expressing fellowship with the Rev. Everett R. Barrows of Natick, regretting the loss to the district consequent upon his departure to another field, and wishing him godspeed, was adopted.

The Rev. Robert Holcomb, pastor of the Shrewsbury church in which the district meeting was held (he is also pastor of the Clinton church), is a high-grade musician and a composer. His "Crusade Hymn" of which he wrote both words and music in 1944 when the Crusade for Christ was inaugurated, was sung at this meeting. Mr. Holcomb has a busy life, preaching in both his churches each Sunday morning and alternating between preaching and youth leadership in the evening.

Men's Breakfasts

The Rev. Joseph A. Stevenson of Hudson, Mass., reports a very successful Men's Breakfast held at his church on the first Sunday in Lent with Professor Ralph Decker of Boston University as the speaker. Walter R. Cain is president of the men's organization sponsoring the affair, and about fifty men of the church were present.

Another men's breakfast, in its third annual observance, is to take place in Worcester on Passion Sunday, March 14th. This is sponsored by the Worcester Council of Churches of which the Rev. George Albert Fallon of our Wesley Church is president. For this occasion there is a men's communion service in Wesley Church followed by breakfast at the municipal auditorium. From 1,500 to 2,000 men are expected to participate.

Due to his recent appointment to the deanship of Sterling Institute for 1948, the Rev. Alan H. Moore of Oxford has asked to be relieved of his responsibilities as the Bo of Education's district director of youth w in which capacity he has performed nota sevice through several years. Recogniz that the combined offices might prove imposition on his time and willingness, I trict Superintendent Francis D. Taylor District Director J. Garfield Sallis accep his resignation and have secured the serv of the Rev. Ernest R. Case of Framingh in Mr. Moore's stead.

Mr. Case's first attention will be given counselling the district M.Y.F. cabinet preparation for the district youth rally wh is to take place on April 19th. He will give general direction to the visitation "Cleveland Teams" to churches of the trict, though the more detailed leader in this connection is already supplied by M F. B. Foster, Upton, and Mrs. O. W. Lori Sargeant, 24 Hamilton Street, Worcester either of whom applications for a Clevel team may be made. These teams consist young people who attended the great tional Methodist Youth Conference in Ohio city in December.

Other district leaders actively engaged youth work are the Rev. O. W. Lori Sargeant, associated youth director for termediates; the Rev. James R. Duncan, W insville, chairman of the district institute mission; the Rev. Bernard C. Graves, So bridge, assistant dean of Sterling Insti the Rev. Leslie H. Johnson of Newton, will be director of the Sterling Intermed Camp; the Rev. Robert Holcomb, Clin business manager for both the intermed camp and the senior institute; Miss H Cutting, Cherry Valley, registrar of Ste Institute.

Thirteen hundred fifty people were pr for the opening of the Sunday evening versity of Life organized by the Counc Churches in Lowell, Mass., beginning 8th. This program serves a wide rang churches of all denominations and b outstanding lecturers in vital fields o ligious and social interest. The general c man is the Rev. Charles W. Jeffras, past St. Paul's Methodist Church.

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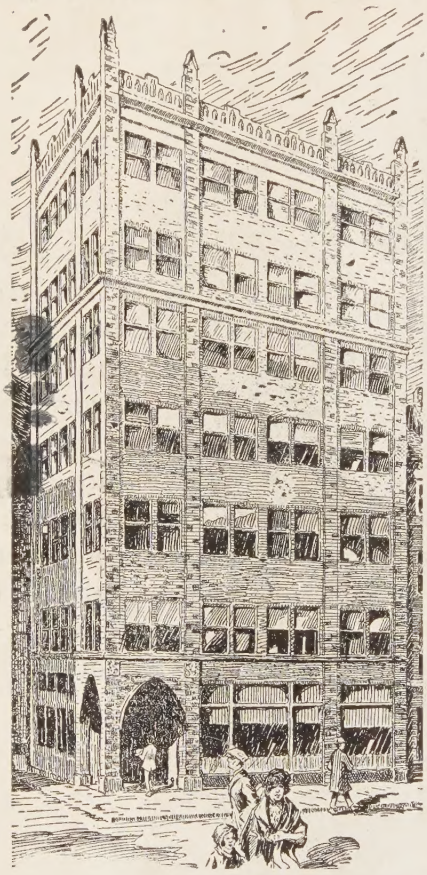

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